

Kua tae te wā

We lead, you follow.



Te Pūrongo a Te Hui Māori

HŌNGONGOI 2019

HE MEA RĀHUI

tae noa ki te 24 Hūrae 2019, 2.30pm

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Hei whakarāpopoto tēnei pūrongo i ngā kōrero i puta rā i te hui e kīa nei *Ināia Tonu Nei – Hui Māori* i tū i Rotorua mai i te 5–7 Āperira 2019. Nā tētahi tira iti i tuhi ngā kōrero o te Hui Māori, nāna hoki i kōhi ngā whakaaro mai i ngā whakawhitinga kōrero, i ngā kauwhau me ngā mahi ā-rōpū. Te whāinga o tēnei pukapuka he hopu i ngā kōrero i puta i te Hui, me te tāpae horopaki hoki mō te pūtake i tū ai te Hui Māori i te tuatahi. Kaua tēnei pūrongo e kī, hei māngai ōna kaituhi mō ētahi tāngata takitahi, rōpū kōtuitā rānei i tatū atu ki te Hui.

Me pēnei te kī i te tuatahi, mai rā anō ngā mahi kōrero hōhonu, ngā rangahau, ngā taunakitanga, ngā whakapuaki mō ngā kaupapa nui a te iwi Māori, i tāpaetia ai ngā whakaaro o te ao Māori mō te whakahoutanga i te pūnaha whakawā. Kei te mihi, me te tangi anō o te ngākau o ngā kaituhi o tēnei pūrongo ki ngā kaihautū o mua, mō ā rātou mahi mutunga kore, mahi tāpae kōrero ki te ao, ki te hunga nāna i tuku ō rātou rā i te ao nei hei whakapiki i te toiora o te iwi Māori. Te whāinga o tēnei pūrongo he tautoko noa iho i ngā mahi me ngā rangahau i tēnei wāhanga o ā tātou mahi.

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**Kāore he pokanga he hunanga rānei o ngā kōrero
i tēnei pūrongo, nā reira hoki tā mātou inoi, kia puare
te ngākau me te hinengaro i mua i te pānuitanga.**

WHAKARĀPOPOTOTANGA TĀPAE

I tahuri te hui Māori ki te āta wehe mārire i tētahi āteatanga Māori, e mōhio ai te Māori nōna katoa taua wāhi, he pai noa iho tōna noho Māori i reira. I wātea kē te hui kia kōrero a ngāi Māori mō ngā ngoikoretanga tūmau o te pūnaha whakawā, me te whakawhitiwhiti whakaaro mō tōna whakahoutanga.

Kua tata te pūnaha whakawā ki te korokoro o te Parata, inā hoki, kua eke te tokomaha o ngāi Māori kua mau i ōna mekameka ki te tino rahinga rawatanga o ngā wā katoa i te hītori o Aotearoa. He kaha kē atu te pānga o te iwi Māori e te pūnaha whakawā i tētahi atu kāhui tāngata, ahakoa tēhea, o Aotearoa.

Kei tēnei pūrongo te reo ake o te hunga i kōrero i te Hui Māori, ā, kāore he whakapai kanohi i roto te tuhinga i ā rātou kōrero ki konei, he mea kia rangona e te ao. Kāore he pokanga he hunanga rānei o ngā kōrero i tēnei pūrongo, nā reira hoki tā mātou inoi, kia puare te ngākau me te hinengaro i mua i te pānuitanga.

Mārama kehoheho ki te hunga katoa i tae ake ki te Hui Māori, ko tā te pūnaha whakawā he whakamamae i ngā whānau. Kua riro mā ngā whānau Māori hei kawē ngā taumahatanga me ngā tukunga iho o te kaikiri, o te makihuhunu, o te takakino, me te tango mana nā te pūnaha whakawā i waihanga. Nā te pūnaha anō tēnei āhua i whakapūmau i roto i ngā whakatupuranga, ā, e pērā tonu ana ināianei, 200 tau i muri mai i te hainatanga o Te Tiriti o Waitangi. Kāore te Māori i haina i Te Tiriti o Waitangi kia riro atu āna tamariki te tango e tauīwi, kia mauheretia, kia whakamamaetia tonutia rānei – me mutu rawa tēnei āhua ināianei.

I werohia te Karauna me ōna āpiha e te hunga i tae atu ki te Hui Māori, me tā ratou karanga kia rapua he tikanga whakahou i te pūnaha, hei whakamutu i te whakaititanga tūmau o te whānau, o te hapū me te iwi.

I rongo kōrero mātou mai i te hunga i tae ake, e kore e taea te pūnaha whakawā te whakahou ki te kore e aratakina aua mahi whakahou e Te Ao Māori. I puta te karanga o te hui Māori kia tahuri te Karauna ki te tuku i te mana ki te Māori, kia noho anō he kōkiri, mā te Māori hei ārahi, hei whakahou i te pūnaha whakawā. I werohia e te hunga i te hui tā rātou take kia mutu rawa te mahi takitahi a te kāwanatanga me āna āpiha i ō rātou taumaihi whāiti, tō kē tēnā, tō kē tēnā, i āna ake hiahia. Ko te karanga kia anga kē mā te kāwanatanga katoa e whakapiki te toiora o te iwi Māori me te hunga ka pāngia nei te pūnaha whakawā. Waihoki, i kī rātou kia mōhio te Kāwanatanga me ōna āpiha pūnaha whakawā, ehara i a rātou ngā pūkenga ahurea, ngā pūmanawa rānei hei whakatinana i tētahi pūnaha whakawā ka taea tēnei tatanga ki te mate nui te whakatika.

E toru ngā tohutohu matua i ara ake i ngā kōrero i te hui Māori. Ka kapi i ēnei te whakahou i ngā ritenga mō te taha mana whenua, he karanga kia tāreia he mahere whakahohoro, whakamārama hoki i ngā rerekētanga e hiahiatia ana, me te whakatū i tētahi tauira Mana Ōrite mō te noho kōtui i Aotearoa. I tua atu i tēnei, tērā anō ngā kaupapa i tautohutia e pā ana ki te waihanga, te whakapakari rānei i ngā pūmanawa hautūtanga, te whakawhanake i te tira kaimahi, ki ngā horopaki ā-ture, ā-kaupapahere hoki, ki te mahi ngātahi, me te hora i ngā ratonga.

Hei whakatinana i ēnei tohutohu, ko te karere i puta i te hunga i tae ake ki te Hui Māori, he mārama mārika: Mā te Māori e ārahi atu i tēnei wā, *Ināia Tonu Nei*.



TE ARA I WHĀIA KI INĀIA TONU NEI – HUI MĀORI

I te tau 2018, nā te Kāwanatanga i whakatū te kaupapa Hāpaitia te Oranga Tāngata, Safe and Effective Justice Programme, hei rapu rongoā wā roa kia haumaruru te tangata, kia tupu ngā hapori i roto i te ora, kia hangaia hoki he pūnaha whakawā hou.

I muri i te whakatūranga o te kaupapa, ka whakapuakina e te Kāwanatanga tētahi rōpū tohutohu hou, e mōhiotia nei ko Te Uepū Hāpai i te Ora. Tā Te Uepū Hāpai i te Ora he whakaoho i ngā kōrerorerotanga i waenga i te iwi nui tonu mō ngā hiahia matua o te iwi o Aotearoa mō tō rātou pūnaha whakawā, me te kimi whakaaro hei whakapiki i te pai o ngā mahi o te pūnaha whakawā. Kua whakaputaina e Te Uepū Hāpai i te Ora tāna pūrongo motuhake tuatahi – *He Waka Roimata*. Ka whakaatatia ngā reo i rangona ai e rātou i tēnei pūrongo. Hei urupare tā rātou pūrongo tuarua ki aua reo, ā, te tikanga ka puta mai ki te ao hei ngā marama whakamutunga o 2019.

I raro i te kaupapa Hāpaitia te Oranga Tāngata, nā te Minita mō te Ture i pōwhiri ngā tāngata whai pānga kia hui tahi i te Hui Taumata Whakawā hara i tū i Porirua, i Te Whanga-nui-a-Tara, i te marama o Ākuhata 2018. Ko te whāinga ia o te taumata he whakarongo ki ngā whakaaro mō tētahi ahunga hou mō te pūnaha whakawā hara. Neke atu i te 600 ngā tāngata i tae atu ki te hui; otirā, 200 o aua tāngata he Māori.

We lead, you follow.

I pōkaikaha a ngāi Māori i tae atu ki te hui mō te korenga o ngā kaikōrero o te ao Māori i te Taumata. I kōrero te hōtaka mō ngāi Māori, engari kāore he tino tāpaetanga mārama nā te Māori i whakatakoto. I tua atu i tērā i te kōrero te hunga ehara i te Māori mō te iwi Māori, i te kauwhau kōrero hoki ki te Māori mō ngā take nunui i te pūnaha whakawā hara. I kī a ngāi Māori i te hui ki te Karauna, e tika ai tāna whakahou i te pūnaha whakawā hara, me mātua tiro tiro ki te pānga o ngā rāngai katoa ki te pūnaha whakawā hara.

I whakamahara hoki te hunga i te Taumata i te Karauna me tuku mā te Māori anō e ārahi ngā huringa ki te pūnaha whakawā. Me kī pēnei, he kaha kē atu te pānga o te pūnaha whakawā ki a ngāi Māori, tēnā i tōna pānga ki ētahi atu rōpū tāngata. Ahakoa kei te 15 ōrau o te taupori o Aotearoa he Māori, neke atu i te haurua o ngā mauhere he Māori.

Hei urupare ki te korenga i whakaritea tētahi wāhanga tōtika mō ngā tāpaetanga whakaaro a te Māori ake, i unga a ngāi Māori kia tū tētahi Hui Māori, kia puta ai ngā reo o te ao Māori i roto i ngā hātepe whakahou i te whakawā o tēnei wā.

I muri i te karanga kia tū tētahi Hui Māori, i kōwhiria ētahi kanohi mai i ngā rohe 11 puta noa i Aotearoa e te hunga i tae atu ki te Taumata, kia hui ki Te Marae Whakamaumaharatanga ki a Te Puea i te 6 Hepetema 2018. I taua hui, ka whakatūria, ka tukua mai hoki te rākau mahi ki Te Ohu Whakatika, he rōpū kanohi, kia whakaritea kia karangatia hoki he Hui Māori.

Ko te hiahia o te hunga i te hui kia whai whakaaro matawhānui ngā mema mō Te Ohu Whakatika, kia tautōhito hoki ki ngā āhuatanga o te pūnaha whakawā hara. I tua atu i tērā, ko tō rātou hiahia kia whai kupenga tāngata toro-whānui ōna mema hou, kia noho anō he kanohi mō tēnā rohe mō tēnā rohe, ā, me tangata tautōhito, me mārama, me ngākau-nui hoki ki:

- > ngā tikanga Māori
- > ngā mātauranga hangarau

Waihoki ngā pūkenga ā-whānau, ā-hapori, arā, me mātua whai:

- > pūkenga mō ngā mahi ā-whānau, ā-hapū, ā-iwi, ā, he kanohi e kitea atu ana i roto i ngā mahi
- > pūkenga mō ngā mahi i waenga hapori Māori, ā, he kanohi e kitea atu ana i roto i ngā mahi

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He tūnga mahi aroha ngā tūnga i Te Ohu Whakatika, mā te hunga i tohua. Ka taea te kite ngā whakaritenga mahi mō Te Ohu Whakatika i te pae tukutuku o Safe and Effective Justice¹.

I whakatūria e Te Ohu Whakatika tētahi hui mai i 5-7 Āperira 2019 i Rotorua. Neke atu i te 200 ngā tāngata i tae atu ki te hui, ā, he tāngata ēnei i ētahi wāhi take-nui i roto i te ao Whakawā. Kei roto i taua tira ko te hunga whakatau take, te kāwanatanga, ngā kaiwhakawā, ngā iwi, ngā hapū, ngā whānau me ngā mema hapori.

I raro nā te kaupapa o te Hui, *Ināia Tonu Nei – now is the time We lead, you follow*, hei kupu tohutohu mō te rere o te hui, ā, mārama pū ki te katoa te kaupapa nui, kia waiho mā te Māori ngā mahi hei ārahi. E rima ngā whāinga o te Hui:

1. He takoha whakaaro, he ahuahua hoki i te hātepe whakahou.
2. He whakapakari i ngā hononga i roto i Te Ao Māori.
3. He whakatinana me te whakapakari i te arotakenga a te ao Māori i te pai o ngā mahi o te rāngai whakawā.
4. He āta tiro tiro me te kawehoki ki ngā taumata e tika ana te wāhi tūturu o te iwi Māori, kia noho ko tērā hei tāhuhu mō te whakahou i te ao whakawā, otirā mō tōna huri kōwarotanga hei mea hou.
5. Kia puta te reo o te iwi, kia whakatinanatia hoki e te kāwanatanga ngā mahi, nā te iwi i whakahau.

1 <https://www.safeandeffectivejustice.govt.nz/assets/8832a252d9/Te-Ohu-Whakatika-Terms-of-Reference-Final.pdf>

“ ”

...ahakoa he aha ngā huringa ki te pūnaha whakawā, me waiho mā ngāi Māori e hautū.

Te Hōtaka mō te hui Māori

I āta tāreia te hōtaka hui hei āta wehe mārيره i tētahi wāhi Māori, e mōhio ai te Māori nōna katoa taua wāhi, he pai noa iho tōna noho Māori i reira, ina kōrero mō te pūnaha whakawā. E toru ngā wāhanga matua i rohea i roto i te hōtaka hei arataki i ngā kōrero mō ngā rā e toru, nā te kaupapa o te hui i whakatere.

Inamata Me matua titiro whakamuri kia mārama ai te hikoī whakamua:
“We must look back to move forward”.

Onamata Ināia Tonu Nei. Mā mātou e ārahi, me whai mai koe:
“We lead, you follow”.

Anamata He whakamahi i ō tātou akoranga tuku iho hei whakawhiti kōrero mō te whakahou i te whakawā hara, me te whakaumu i te whakawā:
“Using our original teachings as a means to communicate justice reform and justice transformation”.

Ngā Kaikōrero

Ko ngā kaikōrero i te hōtaka o te hui, nō ngā ao mahi maha, ko te rangatahi tērā, ko te hunga kua roa e takahi ana i ēnei huarahi tērā, ngā kaiwhakawā tērā, ngā kairangahau tērā, ngā kaihautū o te iwi Māori tērā, ngā kaimahi tērā, ngā kaiwaiata me ngā kaihora ratonga tērā. He mea āta mahi mārيره te whiriwhiri rārangi tāngata nō ngā ao rerekē nei, hei whakanui kau atu i te hira o te whānui o te mātauranga, o ngā pūkenga, o ngā whakaaro me te mana hautū tangata me whakauru ki ngā mahi, i te anganga o Aotearoa ki te whakapai ake i te pūnaha whakawā.

Ngā kaupapa matua

Tērā ētahi kaupapa matua i ara ake i roto i te Hui. Ko te wāhanga o te pūrongo e whai ake nei ko ngā āhuatanga i kōrero nuitia e te hunga i te hui.

Te Ao Māori me te whakawā

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**Me mātua noho anō Te Ao Māori i te
pūtahi tonu o tētahi whakahoutanga
o te pūnaha whakawā.**

Te Ao Māori me te whakawā

I kōrero hoki te hunga i te hui mō te hira o Te Ao Māori ina whakahoutia te pūnaha whakawā. Ki a rātou, kia mārama te hunga kawē i ngā mahi ki te āhua o ngā pānga o te pūnaha whakawā ki te Ao Māori. Me mātua noho anō Te Ao Māori i te pūtahi tonu o tētahi whakahoutanga o te pūnaha whakawā.

E ai ki te hunga i tae ake:

- > E kore e taea te pūnaha whakawā te whakahou, ki te kore Te Ao Māori e arataki i ngā mahi.
- > Ko ngā pūmanawa me te whakapakari i te kaha o roto i te Te Ao Māori ngā kōkiri tuatahi tika hei whakahou i te pūnaha whakawā. Ahakoa ko wai, mehemea e mahi ana i roto i te pūnaha whakawā me tangata matatau ki ngā tikanga ā-iwi.
- > Ahakoa te pūnaha, ki te mea e mahi tahi ana me ngā Māori, me tino anga atu, me whakatairanga, me kimi māramatanga hoki i ngā whakaaro taketake o te Ao Māori.
- > Ko tā te iwi Māori whai i te ora, i te hauora, me te toiora, he piri ki ngā tikanga, ki te mātauranga Māori me ngā whakaaro Māori taketake. Ko tā te whakahou i te pūnaha whakawā he whakatūtika i ēnei kōwae katoa, kia taurikura ai te tupu o ō tātou whanau i ō rātou hapori. Ki te taurikura te noho a te whānau, ka iti iho te tūtakinga o ngāi Māori ki te pūnaha whakawā hara.
- > Ina urupare ki te mahi hara, ki tētahi āhuatanga rānei ka ūngutungutu atu ki te pūnaha whakawā, ko te whāinga nui a ngāi Māori he kimi huarahi, he utu rānei, e ea ai te hara. Ka kīa ngā mahi hara, te whanonga hē rānei, he mahi e raru ai te tūtika o ngā tāngata me ngā iwi kua pāngia, ā, ka pā hoki ki te hunga whai pānga me ō rātou whānau. Me noho anō tēnei momo urupare hei wāhi matua mō tētahi whakahoutanga, e ea ai te hara, e tika ai te noho a ngā hapori.
- > Hei whakaea i te hara, he mea nui kia hāpainga ngā tikanga tuku iho i roto i te whānau me te hapū. Me mātua whiriwhiri ēnei momo huarahi i roto i te hātepe whakahou i te pūnaha whakawā.

Te haerenga o te iwi Māori kia whakahoutia te pūnaha whakawā

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**Me mātua whakatika te tangohanga
mana hei pūtahi mō tētahi
hōtaka mahi...**

Te haerenga o te iwi Māori kia whakahoutia te pūnaha whakawā

I kōrerorero te hunga i te hui mō ngā mahi nui a ngāi Māori hei whakahou i te pūnaha whakawā i roto i ngā tau. Ahakoa tērā, e mōhiotia ana kāore anō te Karauna kia tahuri ki te whakatinana i ō mua tohutohu nā te ao Māori i whakatakoto. Kāore anō te Karauna kia whakahoa tahi atu ki a ngāi Māori hei whakatinana i tētahi whakahoutanga whai tikanga, whakahoutanga toitū tonu. I mārama anō te hunga whai wāhi ko te pūnaha whakawā o nāianei ko “tō te iwi manene-tō te mana hou” ā, e kore e taea te huri tuarā ki te tangohanga mana kei muri tata e tauwhare mai ana. Me noho ko te aukati i te tangohanga mana i roto i te pūnaha whakawā hei poutāhuhu o te kaupapa mahi ka hangaia i muri i te Hui Māori.

I rongō mātou i te Hui Māori i ēnei āhuatanga:

- > Kāore ō tātou tīpuna i haina i Te Tiriti o Waitangi kia riro atu āna tamariki te tango e tauiwi, kia mauheretia, kia whakamamaetia tonutia rānei.
- > Kua puta tonu ngā kōrero a ngāi Māori kia whakamutua te tangohanga mana o te pūnaha whakawā i roto i ngā whakatupuranga.
- > He kaikiri, he makihuhunu tonu te pūnaha whakawā.
- > I tāpaetia nga pūrongo nunui pēnei i *Puao-te-ata-tu²* me *He Whaipaanga Hou³*, e 30 tau ki mua. Kāore anō te matū me ngā kōrero o ēnei pūrongo kia tino mau i te hunga pupuru i te mana. Me tuku mā ēnei mahi, me ētahi atu mahi, e whakamārama te hātepe whakahou, ā, me whai whakaaro mai te hunga mahi katoa o roto i te pūnaha whakawā ki aua mahi nui.
- > Ki te titiro atu a ngā kaimahi i te kaupapa he ahunga whakamua anō *Ināia Tonu Nei* mō ngā mahi i waihotia iho e te hunga i mua i a tātou. Mā te karanga i te nui nei, kei te whanatu anō te Maori i tāna haere kia hoki mai te mana i tangohia e te pūnaha whakawā.
- > E mārama ana te Karauna, te iwi Māori me te hāpori nui tonu ki te whāinga hua o ngā mahi kaupapa Māori. Me tahuri te Karauna ināianei ki te haumi rawa ki ngā ratonga kaupapa Māori, kia mōhiotia he pūmanawa ō rātou hei hora i ngā ratonga tiketike tonu te kounga, me ngā putanga papai mā te hāpori.
- > Me mātua tuku e te Karauna ēnei āhuatanga mā te iwi Māori hei arataki, i roto i wairua o te kōtuitanga pono. Ki te kore tēnei e puta ināianei, ka ngaro tētahi tino whāinga wāhi hei whakahou i te pūnaha whakawā, ā, ka pāngia anō te whakatupuranga hou o ēnei rā. Ki tā te iwi, kua hōhā rātou i te tāringa roa.

2 Pūao-te-ata-tū. The report of the Ministerial Advisory Committee on a Māori perspective for the Department of Social Welfare. Te Whanga-nui-ā –Tara, Aotearoa. Hepetema 1988.

3 Te Iwi Māori me te Pūnaha Whakawā Hara: He Tirohanga Hou: He Whaipaanga Hou: Part 2. Moana Jackson. Nōema 1988.

Te Karauna me te hora i tētahi pūnaha whakawā mō te iwi Māori

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**Kāore i tutuki te hora a Te Karauna
i tētahi pūnaha whakawā mō te
iwi Māori.**

Te Karauna me te hora i tētahi pūnaha whakawā
mō te iwi Māori

E kī ana te hunga i te hui kua kore te Karauna e whakatū pūnaha whakawā mā te iwi Māori.

E ai ki te hunga whai wahi mai ki te Hui Māori:

- > Kāore te Karauna i mahi tahi me te iwi Māori hei hoa i roto i Te Tiriti o Waitangi i tōna hanganga i te pūnaha whakawā. I kawea kētia mai tētahi pūnaha whakawā, me ōna whakanikotanga iti, kāore kē i tika mō Aotearoa me te piri kōtui ahurei i raro i Te Tiriti.
- > Kāore te Karauna i mahi tahi me te iwi Māori hei hoa i roto i Te Tiriti o Waitangi i tōna ngananga ki te whakahou i te pūnaha whakawā. Kāore hoki te Karauna i tuku i te rangatiratanga e tika ana e kaha ai te Māori ki te arataki i roto i ēnei āhuatanga.
- > Kāore i te Karauna anake ngā pūmanawa te kaha rānei ki te kawē i ēnei mahi.
- > He mārama pū ki te katoa kāore i tika ngā kaupapa a te Karauna mō te iwi Māori me tōna hapori, nā reira, me whai i tētahi ara hou.
- > I muri i ngā tauritanga a te Karauna ki te whakahou i te pūnaha whakawā, kua kaha kē atu te tupu o te pūnaha, me te hē tonu atu o te noho o ngāi Māori.
- > Me whakaae te Karauna he pono ngā tukunga iho o te tangohanga mana e te manene, me ngā pānga tuku iho e pā ana ki ngā whānau i ēnei rā. He kaikiri te pūnaha whakawā, he makihuhunu ki te Māori. Ko ngā tāngata katoa e kī ana he pai noa iho ēnei āhuatanga, kāore kau he kaikiri i roto i ngā tari Karauna, kāore aua tangata i whiua e ngā mahi kaikiri o taua pūnaha whakawā.
- > Kia mārama ai ki ngā nawe nā taua pūnaha i hanga, me mātua tū māia te Karauna ki te whakaae, āe, i pērā ngā mahi. Me hautū hoki te Karauna, kia māia tonu, ki te whakapiki i ngā pūmanawa me te kaha, ahakoa takitahi, takimano rānei, hei urupare ki tēnei mate.
- > Me mutu te tiaki a te Karauna, te wāhanga whakawā, me ngā āpiha i ō rātou tūranga i te tuatahi, me tā rātou wawao i aua tūranga. Me tū kē rātou ki muri ki te ui, “he aha te take o te pūnaha whakawā”, ā, i muri i te hoatutanga i taua take, me whakawhanake huarahi me ētahi urupare hei whakatika i ngā raruraru nui kua heia ki te kakī o Aotearoa.
- > Me mārama hoki te hunga i te pūnaha ki ngā tikanga Māori me ngā huarahi ka whāia e te Māori. Ki te kore e mōhio, me ako. Ki te kore e hiahia, me puta atu ki tahaki.

HE MEA RĀHUI tae noa ki te 24 Hūrae 2019, 2.30pm

- > Kua mutu te wā e āhei ai te Karauna ki te “rāwekeweke noa iho i ngā taha” mō te whakahoutanga i te pūnaha whakawā. Me tahuri te Karauna ki te whakaoti hurihanga taketake hei painga mō te hapori katoa.
- > Me āta whakaaro te Karauna mō ngā painga o te whakahou i te kaupapa ā-ture taketake o te motu, hei huarahi whakangāwari i te whakahou i ngā rāngai whakawā, pāpori hoki.
- > Kāore a ngāi Māori e hiahia ana kia noho ko te Karauna anake te mana huri tikanga. E hiahia ana a ngāi Māori kia arataki i te huringa, mā te Karauna e āwhina, mā te mana pupuru ngātahi, me ngā pūtea mai i te Karauna.
- > Kia kua te pūnaha whakawā e noho hei poipoinga ā-ngutu mā te hunga pōti, me noho te katoa ki te wānanga i te huarahi tika hei whakahou i te pūnaha.
- > Me whakaaro te Karauna kia anga kē tana haere, arā, mā te kāwanatanga katoa e whakahaere te pūnaha whakawā.
- > Me tino whakapono te hunga i roto i te pūnaha whakawā ki a rātou anō, kia pono hoki ngā kōrero tētahi ki tētahi.

We lead, you follow.

Te tukutuku i te mana

“ ”

**Ko te karanga a te Hui kia tukua
e te karauna tētahi wāhi o te mana
ki te Māori.**

Te tukutuku i te mana

Ko te karanga a te Hui kia tukua e te karauna tētahi wāhi o te mana ki te Māori. Waihoki, i puta hoki tētahi karanga a ngāi Māori i te Hui kia tahuri ngā iwi ki te tuku mana ki a rātou.

E ai ki ngā tāngata whai wāhi i te hui:

- > Tā te tuku mana he whakaū tūturu i ngā ritenga o Te Tiriti o Waitangi. Te tikanga o tēnei, me tuku e te Karauna tōna mana ki te iwi Māori.
- > Mehemea e mahi kōtui ana te ao Māori me te Karauna, me tika te toha pūtea mō ngā mahi.
- > Ehara i te mea me tū tonu ngā manatū/ tari mō ake tonu atu. Me tū tonu hei huarahi whakatinana i tō rātou kaupapa. Ki te kore te kitenga mō Aotearoa e āta hāngai ki taua kaupapa, me arotake aua manatū, ā, mehemea e tika ana, me turaki.
- > Ko tēnei mea te tuku mana he mea e tika ai te whakaumu katoa i ngā tari, ehara i te mea ko ngā kaupapa here me ngā ture anake.
- > He tika kia whāngai moni te Kāwanatanga, kia mahi tahi hoki, ki a ngāi Māori, hei arataki i roto i ēnei wāhanga mahi. Mehemea 50 ōrau o te hunga i roto i ngā whare herehere he Māori, te tikanga kia whakaritengia 50 ōrau o ngā pūtea mā nga kōkiri Māori tūturu i aua wāhanga mahi.
- > Me tuku ngā iwi i tētahi wāhi o te mana ki ngā whānau, ki ngā hapū me ō rātou hapori.
- > Ko ētahi iwi tonu ka noho hei wāhi o ngā pūnaha pupuru i te mana, me te hātepe i te tini o ngā whānau ki waho. Me whakapiri atu ngā iwi ki ngā whānau katoa.

Ngā urupare mā te Māori hei ārahi

“ ”

**E hiahia ana a ngāi Māori mana
e ārahi te uruparenga ki te
pūnaha whakawā.**

Ngā urupare mā te Māori hei ārahi

He mārama kehokeho te karanga a te hui mō te ahua o te hiahia o ngāi Māori kia arahi i ngā urupare ki te pūnaha whakawā.

Waihoki, e ai ki te hunga i te Hui Māori:

- > Kei te hiahia a ngāi Māori ki te hautū i ngā mahi whakahou i te pūnaha whakawā.
- > Me tuku mā te Māori hei ārahi ngā kōkiri kia mutu ai te rironga o ngā whānau ki te pūnaha.
- > Ko ngāi Māori e mahi ana i roto i te haporī te hunga mārama o ngā tāngata katoa ki ngā hiahia o te whānau.
- > Kua kore anō te iwi Māori e tautoko i ngā whakaaro o ētahi o ngā rōpū whakaruruhau ā-iwi, me ngā iwi tonu e kī ana ko ngā take pāporī katoa i roto i Aotearoa he tika mā te Karauna anō e whakatikatika e ārahi. I hāngai anō tēnei kōrero ki te āhua e kī ana “He take tēnei i raro i te Upoko 3, ā, he mea tēnei hei kawē mā te Karauna,” arā, kua kore a ngāi Māori e tautoko i tēnei kōrero. E hiahia ana a ngāi Māori ki te ārahi i aua wāhanga mahi i te taha o te Karauna.
- > E kaha ana a ngāi Māori ki te hautū i ngā urupare i ngā wāhanga katoa o te ao whakawā.
- > Kei te iwi Māori te mātauranga, ngā taura tangata, te tautōhito me ngā pūmanawa hei ārahi te mahi. Ahakoa rā, me mātua whāngai pūtea tōtika, me mātua tautoko hoki te ao Māori hei whakawātea i te huarahi kia puta ēnei āhuatanga ki te ao. E unga ana a ngāi Māori kia mahi tahi te Karauna me rātou hei ārahi i ngā mahi whakapiki i te oranga o ngā Māori, hei whakaheke i te nui o te tūtakitanga o te Māori ki te pūnaha whakawā.

Te toiora me te whanaketanga o ā tātou tamariki, mokopuna hoki

“ ”

**Ka tīmata te tūhonotanga ki te
ao whakawā i te whānautanga
o te pēpi.**

Te toiora me te whanaketanga o ā tātou tamariki, mokopuna hoki

I whakaae te hunga i te hui he mea hira kia whakaae tātou ka tīmata te anga o te tangata ki te ao whakawā i te whānautanga mai o te pēpi ki te ao. E ai ki te hunga i te hui me tīmata ngā huarahi whakatika i te pūnaha whakawā i te māramatanga ki te pānga o Oranga Tamariki me te Kōti ā-Whānau Aotearoa. Ko te nuinga o te hunga ka tomo ki ngā kōti hara, ki ngā whare herehere rānei, kua tūtaki kē ki Oranga Tamariki me te Kōti ā-Whānau Aotearoa i mua. Ko te ungaunga a te hunga i te hui me turaki Oranga Tamariki.

E ai ki te hunga i te Hui Māori:

- > He mea hira ngā rā 1000 tuatahi o te oranga o tētahi tamaiti. Me mahi nui tātou kia tika te tautoko i te tamariki, kia eke katoa rātou ki ngā taumata hira katoa i te whanaketanga, kia kaua hoki e taka atu ki ngā kōawa o te ao whakawā.
- > Kaua rawa e kāwhakina he tamaiti kotahi i tōna whaea, i tōna whānau rānei i te whānautanga. Me whakarite kia kīa he hara ā-ture te kāwhaki tamariki pēnei. Ki te kāwhakina te tamaiti i tōna whānau, ka taumaha kē atu ngā mamaetanga, ā, ka kotia ngā here a te tamaiti ki tōna whakapapa tūturu.
- > He mea hira kia mōhio ngā tāngata katoa e mahi tahi ana me te tamariki ki te Mana Tamaiti. Te tikanga o tēnei mea te Mana Tamaiti ko te mana tangata tonu o taua uri, he mea ka takea mai i ōna kāwei i roto i ōna whakapapa, e noho ai ia hei tamaiti mā tōna whānau, hapū, tōna iwi, whānau whānui rānei, e ai ki ngā tikanga Māori, ki te ōritenga rānei o aua tikanga i roto i ahurea o taua tamaiti, taiohi rānei. Me mātua wawao te Mana Tamaiti me te ora o te tamaiti, taiohi rānei mā te whakanui i tō rātou whakapapa, me ngā haepapa whanaungatanga mō ō rātou whānau, hapū, ō rātou iwi, rōpū whānau whanui hoki. He mea taketake tēnei mō te whakahou i te whakawā.
- > Me mahi tahi ngā rāngai katoa e mahi ana me te tamariki, me mutu te mahi takitahi a tēnā, a tēnā.
- > Ko te hunga e mahi ana i te rāngai whakawā me tautohu ngā wāhanga tino mōrearea, me te hoatu parenga moata mō ēnei wāhanga katoa.
- > Me mahi tahi te rāngai whakawā me ētahi atu tari, pēnei i te hauora me te mātauranga, kia mārama te pānga o ā ratou mahi ki te whanaketanga tamariki, kia kaua e taka atu ki ngā kōawa o te ao whakawā. Me mahi tahi ngā rāngai katoa, me whakapiri kōtui atu ki te Tāhū o te Ture hei whakahou i te pūnaha whakawā.
- > Kia kaha ake te whāngai rauemi ki ngā kōti rangatahi, me whakawhānui atu hoki puta noa i Aotearoa.

We lead, you follow.

- > E raruraru tonu ana a ngāi Māori i ngā mahi a Oranga Tamariki. Kia mārama pū te tangata ki ēnei hē, me tū mai hoki ngā kaiārahi tika mō tēnei wāhanga mahi, ā, hei pou ēnei mea e rua mō te whakahou i te pūnaha whakawā.
- > Kāore kē nga pūmanawa me te kaha e tika ana i roto i Oranga Tamariki, arā, hei hoa i ngā ratonga kaupapa Māori ki ngā whānau. Kei te takahi tonu a Oranga Tamariki i te mana o te tamariki.
- > Me wero pū ngā mahi i roto i Oranga Tamariki, me huri ināiane tonu.
- > Ko Oranga Tamariki me te Kōti ā-Whānau Aotearoa tētahi huarahi ki ngā mahi hara. Me kimi rongoā kē te ao Māori i mua atu, kia kore ai ngā whānau e mau i ngā kōawa o te ao whakawā.
- > Ina uru te tangata ki ngā ātawhainga ā-tari ka mea rātou i roto i ō rātou ngākau he tamaiti rātou nā aua whare, ina hoki, i tupu ake i reira.
- > He taketake tonu te wāhi ki Te Kōti ā-Whānau Aotearoa i roto i ngā mahi tahi ki te whānau me tō rātou toiora. Me wero atu te Kōti ā-Whānau Aotearoa nā te mea kāore anō kia puta mai i reira ētahi ara hou mō te 20 tau ka hipa ake nei.
- > Me whakauru *Pūao-te-ata-tū* ki ngā ritenga mahi katoa o Kōti ā-Whānau Aotearoa me ngā ritenga tiaki tamariki.
- > Me mōhio pū ngā pūnaha kōti katoa ki ngā tikanga Māori me Te Ao Māori. Hei wāhi o tēnei ko ngā kōti hara.
- > Me whakapiki te whakamahi i ngā pūrongo ahurea i roto i ngā kōti katoa.
- > Me tautoko anō ngā iwi, ngā hapū me ngā whānau kia ārahi ngā urupare i te pūnaha whakawā. Mā ēnei urupare ka taea ai e ngāi Māori te mahi tahi ki ngā tari me te korowai i ngā whānau. Me pēnei anō te whāinga mō ngā ritenga mahi katoa ina wawao i te toiora me te whanaketanga o te tangata whenua.
- > Kia maha kē atu ngā kaiwhakawa Māori mō roto i ngā kōti, kia whānui te tautōhito, hei āwhina i te tamariki. Ka uru ki tēnei karangatanga ko te Kōti Taiohi, te Kōti ā-Whānau Aotearoa me ngā Kōti ā-Rohe.
- > Ko ngā ritenga mahi katoa me arotahi ki te tamariki, me anga hoki ki te whānau, mā te whānau anō e arataki.
- > Me waiho anō ngā kōti hei huarahi whakamutunga, mō nga take whakawā katoa, arā, kia pau katoa ērā atu huarahi te whakamātau.

Te whakakāhore i tēnei mea te whare herehere

“ ”

**I karanga te hunga i te hui kia
turakina ngā whare herehere.**

Te whakakāhore i tēnei mea te whare herehere

I karanga te hunga i te hui kia turakina ngā whare herehere. E ai ki te hunga whai wāhi e raruraru tonu ana a ngāi Māori i ngā mahi a ngā whare herehere. Kāore te pūnaha whare herehere o nāianeī e aronui ana ki te whakapakari i te mauhere, ko tāna kē he tuku i ngā whakawhiu.

Ko ētahi o ngā whakaaro i puta i te Hui Māori:

- > E hiahia ana a ngāi Māori kia puta he urupare mā te hāpori e ārahi mō te mahi hara, kia noho ko te purutanga i te herehere hei mea tuarua, i te wā e whakakore haere ana te Karauna i ngā whare herehere o ēnei rā.
- > I tēnei wā e mea ana te pūnaha me noho ko te mauheretanga hei huarahi kotahi anake e utu ai te tangata mō te mahi hara. Me mutu tēnei āhua mahi.
- > Me noho ko ngā urupare ā-hāpori ki te mahi hara hei tīmatanga tuatahi mō te pūnaha whakawā hou.
- > He mea hōhonu kē atu mō te hunga hara te whakawā a te hāpori, kaua ko te arotakenga a te kōti, i roto i ō rātou ngākau. He tika tonu tēnei momo anganga, he whai hua hoki, mō te hunga kua noho hei pāruetanga mō ngā hara, me te hāpori nui tonu.
- > Me kī te pūnaha whakawā ko ngā waranga ki te waipiro me ngā taruheā hei take hauora, kia kaua hoki e whakawhiua te hunga mate āwhina.
- > Me hoatu anō he takiwa whakaora mā te hunga hara ināianeī.
- > Me hanga he rōpū urupare hei whakapā atu ki te hunga kua mauheretia. Te whāinga ia o tētahi rōpū pērā he urupare ki ngā take hauora, pāpori rānei i mua i te whakapātanga atu ki ngā kōti.
- > Me uru ngā kaimahi katoa i te pūnaha whakawā ki ngā mahi whakangungu ia tau, ā, me rongorātou i ngā reo o te hunga kua tautōhitotia, kua noho hoki i roto i tēnei ao.
- > Me turaki ngā maiorō katoa o nāianeī e ārai ana i te whāinga wāhi o ngā whānau, o ngā hapū, me ngā iwi ki ngā āhuatanga whakawā katoa. Me mahi nui te rāngai whakawā kia mahi ngātahi me ngā whānau, ngā hapū me ngā iwi i ngā wāhanga katoa o te pūnaha whakawā.
- > Me huri kē te aronga ki ngā kōti hara me ngā whakawhiu whai hua, kia mārāma te hunga hara kua hara rātou, kia tautokona hoki rātou i tō rātou hokinga mai ki te hāpori.

HE MEA RĀHUI tae noa ki te 24 Hūrae 2019, 2.30pm

- > Me whakawhānui Te Pae Oranga, (ngā pae ā-hapori, ā-iwi hoki). E poua ana tēnei huarahi ki runga i ngā tikanga Māori, ā, kua kitea ngā hua ina noho te tangata i te aroaro i tōna hapori kia kōrerotia tōna hara, kia tautokona rātou kia huri ki tētahi ara kē, e anga whakamua ai rātou i te ao nei.
- > Me whakawhānui te whakamahinga i te tekihana 27 Pūrongo Ahurea i roto i te Whakawhiu. Me tautoko te rāngai whakawā i te whakangungu ia tau, ia tau mō ana kaimahi, hei whakapiki i te whakamahinga o ēnei pūrongo. Me whāngai ngā mahi pūrongo ki te moni, me whakawātea tētahi huringa ā-ture i ngā kaiwhakawā kia whakahau i te tuhi pūrongo pēnei.
- > I tēnei wā kāore i te whai hua ngā pūrongo matakana (poropeihana). Ko te tini o te hunga ka whakapā atu ki ngā mahi matakana (poropeihana) kāore e whakapono ki aua mahi, he wāhanga hoki nō te pūnaha. He tino rerekē ngā mōhiotanga ka kohia, ka whakatakotoria hoki i aua pūrongo i ngā pūrongo o te hunga mahi motuhake.
- > Ina whakawhiua he mema whānau kia haere ki te whare herehere, ka noho hei mamaetanga tino nui, ka mau ki roto i ngā whakatupuranga maha. Mā te tuku haere tonu i te whānau ki te whare herehere ka ara ake ētahi mamaetanga mō ngā whakatupuranga, ka pā noa atu ki tawhiti ki waho noa ake i te pūnaha whakawā; ka pā ki ngā hapori katoa.
- > He tino nui te wāhi ki ngā kōti hara me ngā poari tukuhere i te mauheretanga o ngā Māori. Me whakaratara ā-ahurea ngā mahi a ngā kōti hara me ngā poari tukuhere, me whakatairanga kē i ngā urupare ā-hapori hei mea waiwai ina mahi ngātahi me ngā whānau i roto i ēnei tū mahi.
- > Me wero anō ngā āhuetanga o te utu here (bail). Me mutu te tono i te whānau ki te whare herehere i mua i te whakataunga hara i runga i te korenga e whai kāinga noho, whai tautoko rānei i te wā o te tūnga ki te kōti. Me whakauru ētahi ratonga hoki mō ēnei āhuetanga ināianei tonu.
- > Tērā ētahi atu huarahi ki te mahi hara ka whakapakari kē i te pūnaha whakawā, hei whakateka anō tēnei i ngā whakaaro o ētahi ināianei.
- > Kei te kawē haepapa ngā rōpū rāngai katoa mō te whakapakari anō i ngā tāngata hara, kua ko te Ara Poutama anake. Me whai i tētahi huarahi rāngai-katoa.
- > E mōhiotia ana me wehe rawa ētahi tāngata i ō rātou hapori mō te wā, nā ngā mōreatanga ki a rātou anō, me ētahi atu, engari me aro kē ēnei tauwehetanga ki te ara whakapakari tangata, me waiho mō muri rawa.

HE KARANGA KIA MARANGA AKE

I karanga te hunga i te Hui Māori kia whakahou wawetia te pūnaha whakawā. He kaha kē atu te tūkinō o te pūnaha whakawā i te Māori i ētahi atu rōpū i Aotearoa. I whakaae te Hui Māori kia rua kē ngā anganga a te Karauna hei whakatika i te raruraru nui:

- 1. Me whakamutu te tangohanga mana o te pūnaha whakawā, kia tino puea ake te Māori i ēnei ritenga whakamamae.
- 2. Me tīmata ināianei ki te whiriwhiri tikanga mō tētahi mahere tupuranga maha hei whakahou i te pūnaha whakawā. Ka kapi i ēnei te whakahou i ngā ritenga mō te taha mana whenua, kia toitū ai te whakahoutanga i te pūnaha whakawā, kia whakaatatia hoki te kawenata a te Karauna i te hainatanga i te Tiriti o Waitangi.

Kia pai ai te tīmata i ngā mahi, me tautoko te rāngai whakawā i te whakatūranga o tētahi tauira Mana Ōrite, *Ināia Tonu Nei*.

We lead, you follow.

NGĀ TOHUTOHU

Hei tīmatanga ngā tohutohu e whai ake nei mō te huarahi mahi whakatinana i ngā karanga kia maranga ake a ngāi Māori i te Hui Ināia Tonu Nei. Hei whakaata ēnei i ngā kōrero ā-waha me ngā karanga a te hunga whai wāhi, ehara tēnei i te rārangi katoa. Tērā pea ka puta ētahi atu tohutohu i muri i te kōrerotanga ā-kanohi ki a ngāi Māori (ā-motu, ā-takiwā hoki).

Me karanga anō tētahi Hui Māori i roto i te 1000 rā i muri i te whakaputanga o tēnei pūrongo, hei arotake i te ahunga whakamua o te Karauna me ngā mahi nei.

Te huarahi torowhānui

Me whakawhanake me whakatinana tētahi huarahi torowhānui whakahou i te pūnaha whakawā o Aotearoa, mā te whakakore i ngā whare herehere i mua i 2040. Me noho ēnei āhuatanga, me uru ki roto, me whakakapi i roto i ngā mahi, hei pou mō tēnei huarahi.

- > Te whakaurunga mai o Te Ao Māori, o ngā tikanga Māori me Te Tiriti o Waitangi.
- > Me whakatū te tauira Mana Ōrite, me penapena tonu i waenga i ngā rōpū Māori me ngā whakahaere Karauna, tari Karauna katoa.
- > Me whakaata ngā ritenga ā-ture, a-kaupapa here katoa i Aotearoa i Te Ao Māori, i ngā Tikanga Māori me Te Tiriti o Waitangi.
- > Me whakaponu tūturu, me penapena hoki taua whakaponu i waenga i ngā rōpū Māori me ngā whakahaere Karauna, tari Karauna katoa.
- > Me whakaae te Karauna ki ngā tukunga iho o te tangohanga mana e te manene, me te whakamutu i ngā pānga tuku iho o taua tangohanga mana.
- > Me whakakore ngā whare herehere i Aotearoa.
- > Me turaki Oranga Tamariki.
- > Me waiho mā ngā tāngata kua roa e noho ana i roto i ēnei āhuatanga e whakaahua ngā kaupapa here me ngā ture hou.
- > Me whakaata te pūnaha whakawā i ngā whāinga tūturu o *Pūao-te-ata-tū*.
- > Me whakaata te pūnaha whakawā i ngā whāinga tūturu o *He Whaipaanga Hou*.

Kawe Haepapa: Te Pirimia, ngā Minita o te Karauna, te Kaikōmihana mō te Kawa Mataaho, ngā tumuaki o ngā whakahaere whakawā, rāngai pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakaoti hei te Pēpuere 2040, me ngā arotakenga mārama, kua oti te āta tautohu, i te huarahi.

Te whakahou i ngā ritenga mō te taha mana whenua

Me whakaū i tētahi whakahoutanga i ngā ritenga mō te taha mana whenua, hei whakapūmau i Te Tiriti o Waitangi. Me whakatū kaupapa mahi hei tautoko i ēnei mahi.

Kawe Haepapa: Te Tāhū o te Ture, Te Puni Kōkiri, Te Arawhiti, te Kawa Mataaho, me Te Tari Ture o te Karauna

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 2030.

Te whakatū i tētahi tauira Mana Ōrite mō te noho kōtui i Aotearoa

Me whakatū ngā rāngai whakawā, pāpori hoki i tētahi tauira kōtuitanga Mana Ōrite e noho ai te Māori i ngā taumata whakawā take katoa.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te Tīhema 2019.

Te ture me ngā kaupapa here

Me arotake ngā ture katoa e pā ana ki ngā rāngai whakawā, kāwanatanga hoki kia mōhio pū e pono ana ki Te Tiriti o Waitangi. Me arotake tonu te Sentencing Act 2002, te Bail Act 2000, te Criminal Procedure Act 2011 me ngā ture katoa e pā ana ki te tiaki me te wawao i te tangata.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me te whakatinana ture hou i mua i te 2025.

Me whakapiki te whāngai pūtea āwhina ture ki ngā whānau, ki ngā hapū me ngā iwi kia whānuī kē atu te wātea o te tika mō te katoa.

Kawe Haepapa: Te Tāhū o Te Ture

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 1 Hūrae 2020.

Me whakahau ngā akoranga e pā ana ki Te Tiriti o Waitangi, me Aotearoa, mā ngā kura tuatahi, tuarua katoa.

Kawe Haepapa: Te Tāhuhu o Te Mātauranga

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 1 Hūrae 2020.

Me arotake te tekihana 27 o te Sentencing Act 2002, kia taea ai e ngā kaiwhakawā te whakahau pūrongo ahurea, hei whakapiki i te whakamahinga o aua pūrongo. I tua atu i terā, me tautoko ā-pūtea te Tāhū o te Ture i te tuhinga o ēnei pūrongo ahurea.

Kawe Haepapa: Te Tāhū o Te Ture

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 1 Hanuere 2022.

Kia maha kē atu ngā kaiwhakawā Māori ka tohua puta noa i ngā kōti me ngā rūnanga whakawā katoa o Aotearoa.

Kawe Haepapa: Te Roia Matua o te Kāwanatanga me ngā Minita Karauna

Te Wātaka: Me tīmata Ināia Tonu Nei, me haere tonu kāore he mutunga.

Te hora ratonga

Me tuku kē ngā ratonga o Oranga Tamariki ki ngā whānau, ki ngā hapū me ngā iwi kia hora ratonga tiaki, wawao hoki ki ngā whānau, mā rātou hoki, i roto anō i ō rātou hapori.

Kawe Haepapa: Ngā tari rāngai pāpori

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana o Tīhema 2030.

Mā ngā tari rāngai whakawā, pāpori e whakawhanake pūtahi tautoko ā-takiwā, i te taha o ngāi Māori.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana mō te tāpaetanga kaupapa whakamātautau o Tīhema 2020.

Me haere tētahi aromātainga ā-kaupapa Māori o ngā kōti whakatikatika, mātanga hoki puta noa i Aotearoa, kia wania ai ngā akoranga me ngā kaupapa nunui mai i ēnei tauira. Me whakawhanake, me whakatinana hoki tētahi mahere hei hoatu i ēnei akoranga, kaupapa hoki ki ngā ritenga mahi o ngā kōti auraki (arā, hei whakatoitū i ēnei ritenga mahi hei mea mō ia rā). Ka uru ki ēnei ko: Te whakatū i ētahi atu kōti whakatikatika, mātanga hoki, mehemea he tika tēnei huarahi (arā, ngā kōti tamariki, rangatahi, taikaha taihemahema, waipiro me ētahi atu rongoā waranga taruhea, me ngā kōti taikaha i waenga whānau).

Kawe Haepapa: Te Tāhū o Te Ture

Te Wātaka: Me tīmata Ināia Tonu Nei, me te whakaoti te aromātai i mua i te Tīhema 2020, me te whakatinana ngā huarahi hou i mua i te Tīhema 2022.

Me whakahou te Kōti ā-Whānau Aotearoa, ā, ko te hipanga tuatahi kia whakatūria he whakamātautau tikanga Māori mō te Kōti ā-Whānau.

Kawe Haepapa: Te Tāhū o Te Ture

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 1 Hūrae 2022.

Me whakatū ētahi atu Te Pae Oranga, ngā pae ā-iwi, ā-hapori hoki, me te whakapiki i te whāngainga moni kia maha atu ai ngā whakawākanga.

Kawe Haepapa: Tāhū o te Ture me ngā Pirihimana o Aotearoa

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana o Tīhema 2021.

Me whāngai ngā rōpū Māori i waho i te kāwanatanga kia hora i te tautoko torowhānui hei tautoko rōpū kia whanake ngā pūmanawa me ngā kaha o ō rātou hapori ake.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 1 Hanuere 2025.

Te Tira Kaimahi

Me haumi nui ki roto, me waihanga, me whakapiki i runga i te hohoro ngā kaha me ngā pūmanawa o ngāi Māori i roto i ngā rāngai whakawā, pāpori hoki.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 2025.

Me haumi ki roto i ngā Pūtahi Ture Kaupapa Māori i roto i ia Pūtahi Ture ā-Hapori, hei tautoko i te wātea o te tika ki ngā hapori Māori.

Kawe Haepapa: Te Tāhū o Te Ture

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana o Tihema 2020.

Me haumi ki ngā kōkiri mā te rangatahi e ārahi, hei whakapiki i ngā whakapakaritanga pūmanawa, kahanga hoki mō Aotearoa me tōna āmua.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me whakatinana i mua i te 2025.

Me whakatū he kaiwhakatere Whānau Ora mō te rāngai whakawā e mahi tahi nei ki te rāngai pāpori.

Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana o 1 Hūrae 2025.

Me whakapiki te puna me te whakamahinga o ngā kaitautoko ā-iwi, me whakapiki ngā pūkenga me ngā wheako wā-roa, me whakanoho mai hoki tētahi rautaki rāngai mahi hei tō mai, hei pupuru hoki i ngā kaitautoko ā-iwi pūkenga nui.

Kawe Haepapa: Te Tāhū o Te Ture

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana i te Hūrae 2022.

Me whakawhanake me haumi hoki ki ētahi tauira aro ki ngā takiwā i roto i ngā rāngai whakawā, pāpori hoki, kia whakaatatia ngā hiahia o ia rohe i roto i ngā tauira.

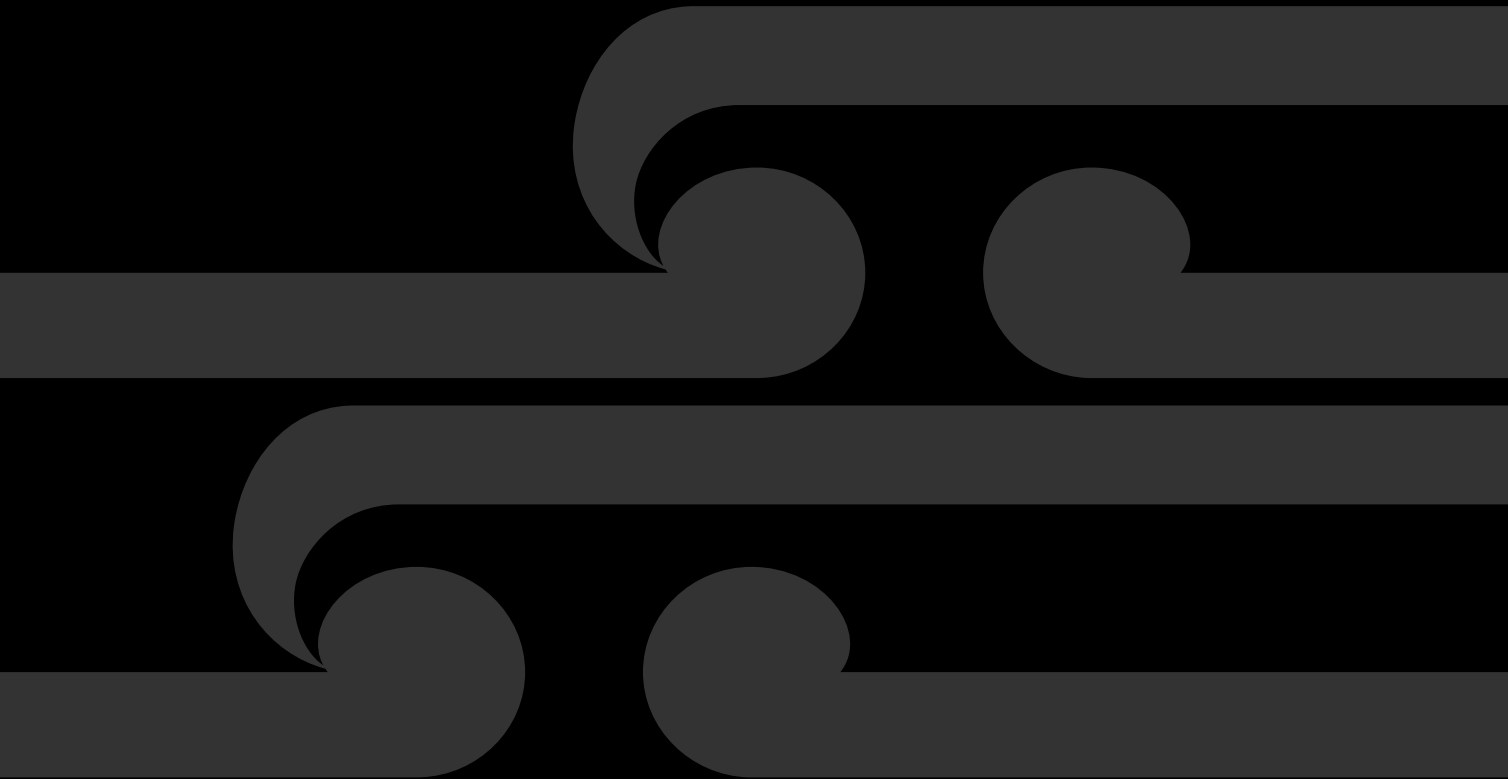
Kawe Haepapa: Ngā rāngai whakawā, pāpori hoki

Te Wātaka: Me tīmata Ināia Tonu Nei, me te rā whakatinana o Tihema 2025.

HE MEA RĀHUI tae noa ki te 24 Hūrae 2019, 2.30pm



We lead, you follow.



Now is the time
We lead, you follow.



Hui Māori Report

JULY 2019

EMBARGOED
until 24 July 2019, 2.30pm

This report summarises the kōrero that was shared at *Ināia Tonu Nei – Hui Māori* in Rotorua 5–7 April 2019. A small team took notes at the Hui Māori and gathered insights from discussion, presentations and activities. This document attempts to capture what was heard at the Hui, as well as provide further context to why the Hui Māori took place. This report does not claim to represent any individuals or collective groups that attended the Hui.

It must be acknowledged that, over many generations, Māori have provided significant kōrero, research, evidence and commentary explaining a Te Ao Māori view on justice reform. This report acknowledges the ongoing work, advocacy and leaders who have sacrificed their lives to improve the wellbeing of Māori. The aim of this report is to complement the ongoing work and research in this area.

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This report is uncensored and should be read with an open heart and mind.

EXECUTIVE SUMMARY

The Hui Māori created an intentional space where Māori did not have defend being Māori. Instead, they could openly kōrero about the ongoing failure of the justice system and discuss how to lead its reformation.

The justice system is at crisis point, and this is reflected in the highest-ever numbers of Māori being caught in the justice pipeline than at any other time in the history of Aotearoa. Māori are affected by the justice system more than any other grouping of people within Aotearoa.

This report captures the raw voice of what the people said at the Hui Māori, and it attempts to let their voices be heard. This report is uncensored and should be read with an open heart and mind.

It was clear from those who attended the Hui Māori that the justice system continues to hurt whānau. Whānau Māori are having to respond to the intergenerational effects of the racism, bias, abuse and colonisation that the justice system has created, enabled and continues to deliver almost 200 years since the signing of Te Tiriti o Waitangi. Māori did not sign Te Tiriti o Waitangi for tamariki to be in care, incarcerated or continually traumatised – this must stop now.

Calls from those who attended the Hui Māori challenged the Crown and its officials directly for an enduring reform to stop the continuing degradation of whānau, hapū and iwi.

We heard from those who attended that the justice system cannot be reformed without leadership from Te Ao Māori. The Hui Māori called for the Crown to finally share power with Māori and for Māori-led responses to be central to reformation of the justice system. Those who attended called for the Government and its officials to stop working in silos and to take a whole-of-government approach to improve the wellbeing of Māori and those affected by the justice system. Further, they said that the Government and its officials must recognise they do not have the cultural capability or capacity to deliver a justice system that can respond to this crisis alone.

Three main recommendations arose from the kōrero at the Hui Māori. These cover constitutional reform, a call for a plan to accelerate and understand the change needed, and to establish a Mana Ōrite model of partnership. Further, various other themes were identified within the recommendations relating to building or improving leadership capability, workforce development, legislative and policy settings, working together and service delivery.

To enable these recommendations to happen, the message from those who attended the Hui Māori was clear: Māori must lead now, *Ināia Tonu Nei*.



THE JOURNEY TO INĀIA TONU NEI – HUI MĀORI

In 2018, the Government established and launched Hāpaitia te Oranga Tāngata, Safe and Effective Justice Programme, to develop long-term solutions to keep people safe, allow communities to thrive and build a new justice system.

Following the establishment of the programme, the Government announced an independent advisory group, Te Uepū Hāpai i te Ora. Te Uepū Hāpai i te Ora is tasked with engaging in a public conversation about what people in Aotearoa want from their criminal justice system and to canvass ideas about how the criminal justice system can be improved. Te Uepū Hāpai i te Ora has released its first independent report – *He Waka Roimata*. This report reflects the voices they heard in their engagement. Their follow-up report responds to those voices and is due later in 2019.

As a part of the Hāpaitia te Oranga Tāngata programme, the Minister of Justice invited people to come together at a Criminal Justice Summit held at Porirua, Wellington, in August 2018. The Summit’s purpose was to hear ideas for a new direction for the criminal justice system. Over 600 people attended the Summit; but, of those who attended, 200 were Māori.

Māori who attended were frustrated by the lack of Māori voice at the Summit. The programme spoke about Māori without clear input from Māori. Further, non-Māori were speaking about Māori and telling Māori what the issues were with the criminal justice system. Māori who attended the Summit told the Crown that, to reform the criminal justice system, it must recognise the effect that all sectors have on the criminal justice system.

Those who attended the Summit also reminded the Crown that any change to the justice system must be led by Māori. Ultimately, the justice system interacts with more Māori than any other grouping. While Māori make up only around 15 percent of Aotearoa’s population, Māori make up more than half of the prison population.

“ ”

...any change to the justice system must be led by Māori.

We lead, you follow.

In response to the lack of intentional spaces for input from Māori, Māori called for a Hui Māori, to ensure Māori voices would be heard within the current justice reform process.

Following the call for a Hui Māori, representatives from 11 rohe across Aotearoa were selected by those who attended the Summit to meet at Te Puea Memorial Marae on 6 September 2018. At that hui, the attendees established and mandated Te Ohu Whakatika, a group of representatives, to design and convene a Hui Māori.

The attendees required members of Te Ohu Whakatika to have diverse views and experience within the criminal justice system. Further, they required those involved to have extensive networks and regional representation, along with experience, understanding and respect for:

- > tikanga Māori
- > technical knowledge

They also agreed that members should possess:

- > expertise and influence with whānau, hapū and iwi
- > expertise and influence with Māori communities.

The appointment to Te Ohu Whakatika was a voluntary position. A copy of the terms of reference for Te Ohu Whakatika can be found on the Safe and Effective Justice website¹.

Te Ohu Whakatika convened a hui from 5–7 April 2019 in Rotorua. The Hui was attended by over 200 people who hold critical spaces within Justice. These included decision makers, government, judiciary, iwi, hapū, whānau and community members.

The Hui theme, *Ināia Tonu Nei – now is the time. We lead, you follow*, guided the Hui programme and unapologetically declared a space for Māori to lead. The Hui had five purposes:

1. Contribute to and influence the reform programme.
2. Build and strengthen relationships within Te Ao Māori.
3. Build and strengthen accountability of the justice sector with Māori.
4. Recognise and advance the critical space that Māori must hold, which is central to any justice reform and, indeed, transformation.
5. Be heard in ways that lead to actions (by the Government) that Māori have called for.

¹ <https://www.safeandeffectivejustice.govt.nz/assets/8832a252d9/Te-Ohu-Whakatika-Terms-of-Reference-Final.pdf>

Programme for Hui Māori

The programme was purposely designed by Māori to ensure a space was created where Māori did not need to defend themselves when speaking about the justice system. Driven by the Hui theme, the programme created three main spaces that drove the kōrero throughout the three days.

Inamata Me matua titiro whakamuri kia mārama ai te hikoī whakamua:
“We must look back to move forward”.

Onamata Ināia Tonu Nei. Mā mātou e ārahi, me whai mai koe:
“We lead, you follow”.

Anamata He whakamahi i ō tātou akoranga tuku iho hei whakawhiti kōrero
mō te whakahou i te whakawā hara, me te whakaumu i te whakawā:
*“Using our original teachings as a means to communicate justice
reform and justice transformation”.*

Speakers

The Hui programme involved a range of speakers, including rangatahi, those with lived experience, those from the judiciary, academics, Māori leaders, practitioners, musicians and service providers. Including such speakers was intentional and showed the need to acknowledge the importance of diversity of knowledge, skills, views and leadership that must be included as Aotearoa looks to improve the justice system.

Key themes

Several key themes arose throughout the Hui. The next section of the report reflects what was discussed by participants.

Te Ao Māori and justice

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**Te Ao Māori must be central to
any reform of the justice system.**

Te Ao Māori and justice

The Hui participants discussed the importance of Te Ao Māori when reforming the justice system. Further, they said an understanding is needed of how Te Ao Māori interacts with the justice system. Participants said Te Ao Māori must be central to any reform of the justice system.

Those who attended said:

-
- > A justice system cannot be reformed without leadership from Te Ao Māori.
-
- > Capability and capacity building within Te Ao Māori are the first steps in reforming the justice system. Anyone who works within the justice system must be culturally competent.
-
- > Any system that works with Māori must recognise, value and actively seek understandings from Te Ao Māori worldviews.
-
- > Tikanga, mātauranga Māori and Māori worldviews are ways in which Māori approach wellness, health and wellbeing. Any justice system reform must balance all of these elements, to ensure whānau are thriving in the community. If whānau are thriving, there will be less engagement of Māori in the justice system.
-
- > When responding to offending or any event that interacts with the justice system, the focus for Māori is to work in ways that rebalance the disruption these events cause. Offending or unacceptable behaviour is seen as disruptive to the balance and as affecting those involved and their whānau. This type of response must be central to any reform, for balance to be restored within communities.
-
- > When restoring balance, traditional practices within whānau and hapū are essential. This type of approach must be considered in the justice reform process.

Journey of Māori and the reform of the justice system

“ ”

**Decolonising the justice system
must be central to any
work programme...**

Journey of Māori and the reform of the justice system

Hui participants discussed the extensive work that Māori have undertaken to reform the justice system. However, it is noted that the Crown is yet to enact previous recommendations from Māori. The Crown has not adequately partnered with Māori to enable a meaningful and enduring reform to take place. Participants recognised the current justice system as “settler–colonial” and that the underpinning of colonisation can no longer be ignored. Decolonising the justice system must be central to any work programme that may be developed following the Hui Māori.

At Hui Māori, we heard that:

- > Our tīpuna did not sign Te Tiriti o Waitangi for tamariki to be in care, incarcerated or continually traumatised.
- > Māori have advocated to decolonise the justice system over generations.
- > The justice system continues to be racist and biased.
- > Reports, such as *Puao-te-ata-tu*² and *He Whaipaanga Hou*³, were completed over 30 years ago. The true essence and kōrero of these reports have not been fully understood or accepted by those in power. This, along with other work, must inform the reform process and be given appropriate recognition by all who work within the justice system.
- > *Ināia Tonu Nei* is seen as continuing the legacy of those who have gone before. By convening this hui, Māori are taking another step in the journey to decolonise the justice system.
- > Crown, Māori and the wider community know the success of kaupapa Māori practices. The Crown must now fully invest in kaupapa Māori services, to ensure they have the ability to continue to deliver high-quality services and good outcomes to the community.
- > The Crown must let Māori lead in true partnership. If this does not take place now, Aotearoa will lose the opportunity to reform the justice system, and another generation will be affected. Māori have said they cannot wait any longer.

2 Puao-te-ata-tu. The report of the Ministerial Advisory Committee on a Māori perspective for the Department of Social Welfare. Wellington, New Zealand. September 1988.

3 The Māori and the Criminal Justice System: A New Perspective: He Whaipaanga Hou: Part 2. Moana Jackson. November 1988.

The Crown and delivering a justice system for Māori

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**The Crown has failed in delivering
a justice system for Māori.**

The Crown and delivering a justice system for Māori

Hui participants asserted that the Crown has failed in delivering a justice system for Māori.

Participants at Hui Māori told us that:

- > The Crown has not worked with Māori as Te Tiriti o Waitangi partners when creating the justice system. The Crown adapted a justice system that was never appropriate for Aotearoa, given its unique Te Tiriti partnership.
- > The Crown has not worked with Māori as Te Tiriti o Waitangi partners when it has attempted to reform the justice system. The Crown has never shared the power that is needed for Māori to lead in this space.
- > The Crown alone does not have the capability or capacity to undertake this work.
- > It is clear that past Crown approaches have failed Māori and the community, therefore, a new approach is needed.
- > Each time the Crown reforms the justice system, it further enables the system to grow, with Māori continuing to be worse off.
- > The Crown must take responsibility for the legacy of colonisation and intergenerational trauma that affects whānau today. The justice system is racist and biased against Māori. Anyone who defends these issues and says that bias does not exist within Crown agencies does not truly understand what it means to have experienced bias in the justice system.
- > To understand the ongoing trauma that such a system creates, the Crown must have the courage to acknowledge it has happened. It further needs to provide courageous leadership and to develop capability and capacity, both individually and collectively, to respond to this.
- > The Crown, the justice sector and officials need to stop protecting and defending their positions for the sake of it. They need to take a step back and ask what the “purpose of the justice system” is and, after that purpose is established, develop tools and responses to tackle the ongoing issues plaguing Aotearoa.
- > Those working within the system must understand tikanga Māori and kaupapa Māori approaches. If they do not, they must learn. If they will not, they must step aside.

- > The Crown can no longer just “tinker around the edges” when reforming the justice system. The Crown must make fundamental changes to benefit the whole community.
- > The Crown must consider how constitutional reform can help and affect the reform of the justice and social sectors.
- > Māori no longer want to solely rely on the Crown for change. Māori want to lead the change with help, shared power and funding from the Crown.
- > The justice system must no longer be a political football, and there must be a cross-party approach to reforming the system.
- > The Crown must also consider a whole-of-government approach to the justice system.
- > Those who work within the justice system must have high-trust relationships and be truthful with each other.

We lead, you follow.



EMBARGOED until 24 July 2019, 2.30pm

Power sharing

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**The Hui called for the Crown
to share power with Māori.**

Power sharing

The Hui called for the Crown to share power with Māori. Further, there was a call from Māori at the Hui that they would also like iwi to share power with them.

Hui Māori participants also said that:

- > Power sharing ensures that Te Tiriti o Waitangi is given its full effect. This means the Crown must share power with Māori.
- > If Māori are partnering with the Crown, funding must be appropriately allocated.
- > The ministries should not exist just because they always have. They should only exist for a specific purpose. If the new vision for Aotearoa does not fit that purpose then the ministries need to be reviewed and, if necessary, removed.
- > Power sharing requires transformation of the ministries themselves not just policy and legislation.
- > Government should fund and work with Māori to lead these spaces. If 50 percent of those in prisons are Māori then 50 percent of the funding should be put solely towards Māori responses in these spaces.
- > Iwi must power share with whānau, hapū and their communities.
- > Some iwi are part of the systems that hold and control power that keep many whānau out. Iwi must attempt to engage with all whānau.

Māori-led responses

“ ”

**Māori want to lead the
responses to the justice system.**

Māori-led responses

The call from the Hui was clear with respect to Māori wanting to lead the responses to the justice system.

Furthermore, those who attended Hui Māori said:

- > Māori want to lead the way in reforming the justice system.
- > Māori need to lead responses to ensure whānau are no longer caught in the system.
- > Māori who work within the community know the needs of whānau more than anyone else.
- > Māori no longer support the approach of many post-settlement governance entities and iwi that say any social issue within Aotearoa is an issue for the Crown to own and lead. This kōrero focused on the fact that Māori no longer want to say this is an “Article 3 issue and it is something for the Crown to deal with”. Māori want to lead this space with the Crown.
- > Māori are in a position to lead responses in all areas of the justice pipeline.
- > Māori have the knowledge, relationships, experience and capability to lead this. However, crucially, they need funding and support to enable this to happen. Māori are calling for the Crown to work with them to lead responses to improve the wellbeing of Māori and reduce the amount of exposure Māori have with the justice system.

EMBARGOED until 24 July 2019, 2.30pm

Wellbeing and development of our tamariki and mokopuna

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**The justice pipeline
starts at birth.**

Wellbeing and development of our tamariki and mokopuna

Hui participants acknowledged the importance of understanding that the justice pipeline starts at birth. Participants said that any approach to reforming the justice system must ensure the impact of Oranga Tamariki and the Family Court is understood. Most of those who enter the criminal courts or prisons have had previous interactions with Oranga Tamariki and the Family Court. Participants called for Oranga Tamariki to be disestablished.

Participants at the Hui Māori also said:

- > The first 1000 days of a child’s life are crucial. We must ensure tamariki are supported appropriately, so they achieve significant milestones in their development and to ensure they do not enter the justice pipeline.
- > No child should be removed from its mother or whānau at birth. Uplifts of children in this manner should be illegal. If children are removed from their whānau, this adds further trauma and denies the right of the child to their whakapapa.
- > It is important that anyone who works with tamariki understands Mana Tamaiti. Mana Tamaiti means the intrinsic value and inherent dignity derived from a child or young person’s whakapapa and their belonging to whānau, hapū, iwi or a family group, in accordance with tikanga Māori or its equivalent in the child or young person’s culture. Mana Tamaiti and the child or young person’s wellbeing should be protected by recognising their whakapapa and the whanaungatanga responsibilities for their family, whānau, hapū, iwi and family group. This value is crucial to justice reform.
- > All sectors that work with tamariki must come together and stop working in silos.
- > Those working within the justice sector must identify high-risk areas and invest in early interventions in these areas.
- > The justice sector must work with other agencies, such as health and education, to understand the effect they have on the development of tamariki, to ensure they do not enter the justice pipeline. These sectors must work together and partner with Justice to reform the justice system.
- > Rangatahi courts need to be better resourced and their use expanded throughout Aotearoa.



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- > Oranga Tamariki is continuing to fail Māori. Recognition of this ongoing failure and leadership in this space must be central to any justice system reform.
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- > Oranga Tamariki currently does not have the capacity and capability to deliver kaupapa Māori services to whānau by itself. Oranga Tamariki continues to trample on the mana of children.
-
- > The practices within Oranga Tamariki must be challenged and changed immediately.
-
- > Oranga Tamariki and the Family Court are a gateway to criminal offending. Solutions need to be found earlier, so whānau do not end up stuck in the justice pipeline.
-
- > When a person who has been in state care ends up in prison they feel institutionalised because that is how their life has always been, controlled by the state.
-
- > The Family Court plays a critical role when working with whānau and their wellbeing. The Family Court must be challenged because it has not provided any new approaches in the past 20 years.
-
- > *Puao-te-ata-tu* needs to be embedded in all Family Court and care processes.
-
- > All court systems must ensure that they understand tikanga Māori and Te Ao Māori. This includes the criminal courts.
-
- > The use of cultural reports must be increased within all courts.
-
- > Further support must be given to iwi, hapū and whānau, to lead responses within the justice system. These responses mean Māori can work with the agencies and wrap a korowai around whānau. This must be the goal for all processes when protecting the wellbeing and development of tangata whenua.
-
- > More Māori judges are needed in the courts with broad experience to help tamariki. This includes the Youth Court, Family Court and District Courts.
-
- > All processes must be child focused, whānau centred and whānau led.
-
- > The courts should always be a last resort for all justice matters.

Abolishment of prisons

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**Hui participants called for the
abolishment of the current
prison system.**

Abolishment of prisons

Hui participants called for the abolishment of the current prison system. Participants went on to say that prisons are continuing to fail Māori. The current corrections system does not focus on rehabilitation and is purely based on a punitive approach.

The views expressed at Hui Māori included:

- > Māori want community-led responses to offending, with incarceration as the alternative, while the Crown phases out prisons as they are currently structured.
- > The system at present relies on incarceration as the only means to hold people accountable for criminal behaviour. This approach must stop.
- > Community-based responses to offending must be the default position of any criminal justice system.
- > Community accountability, instead of court monitoring, is more meaningful for defendants. This type of approach is also appropriate and effective for victims of crime and the wider community.
- > The justice system must treat addictions to alcohol and other drugs as a health issue, instead of constantly penalising those who need help.
- > There is an immediate need to provide healing spaces for offenders.
- > Response teams must be created to engage with people who are arrested. The aim of such a team would be to address health or social issues before engagement with the courts.
- > All people working in the criminal justice system must have ongoing training, and, as a part of that training, they must hear the voices of lived experience.
- > The current barriers that prevent whānau, hapū and iwi participation in any justice process must be removed. The justice sector should actively take steps to engage whānau, hapū and iwi in all areas of the justice system.
- > The focus must be on the criminal courts and effective sentencing, to ensure those who offend recognise their offending and then have the appropriate support when they return to the community.

- > Te Pae Oranga (community and iwi panels) must be expanded. This approach is based on tikanga Māori and has had success within the community in holding to people account for their offending and supporting them to move forward in their lives.
- > The use of section 27 Cultural Reports in Sentencing must be expanded. The justice sector needs to support ongoing training, to increase the use of these reports. The reports should be funded, and legislative change must allow judges to direct reports to be completed.
- > Probation reports are currently inadequate. Many of those in prisons who engage with probation do not trust them because they are part of the system. The information gathered and presented in those reports is vastly different from the reports of people who are engaged independently.
- > Every time a whānau member is sentenced to prison, this creates further trauma on their whānau that can last for generations. Continuing to send whānau to prison is enabling intergenerational trauma that affects more than the justice system; it affects whole communities.
- > Criminal courts and parole boards play a vital role in the incarceration of Māori. Criminal courts and parole boards must be culturally responsive and view community-based responses as crucial when engaging with whānau in these processes.
- > The approach to bail must be challenged. Sentencing whānau to prison before conviction just because they do not have an address or support at the time of their court appearance must be stopped. New services to provide support for this must be introduced immediately.
- > Alternative approaches to offending can strengthen the justice system, contrary to existing beliefs.
- > All sector groups are responsible for the rehabilitation of offenders, not just the Department of Corrections. A cross-sector approach must be adopted.
- > It is recognised that some people will need to be separated from the community for a time, due to the risk to themselves and others, but this type of separation should have a rehabilitative focus and be a last resort.

CALL TO ACTION

Participants of the Hui Māori called for urgent reform of the justice system. The justice system is continuing to harm Māori more than any other grouping in Aotearoa. The Hui Māori recognised that the Crown must approach the reform in two ways:

1. Immediately start to decolonise the justice system, to provide instant relief to processes that continue to harm Māori.
2. Immediately start designing an intergenerational plan to reform the justice system. This includes starting work in areas such as constitutional reform, to ensure the reform of the justice system is enduring and reflects the commitment that the Crown made when signing Te Tiriti o Waitangi.

To enable this work to start, the justice sector must support the establishment of a Mana Ōrite model of partnership *Ināia Tonu Nei*.

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RECOMMENDATIONS

The following recommendations begin the process to enact the call to action by Māori at Ināia Tonu Nei. They reflect some of the raw kōrero and calls made by participants but are not an exhaustive list. Further recommendations may be made following direct engagement with Māori (nationally and regionally).

To monitor the progress of the Crown and this work, a follow up Hui Māori will be held within 1000 days of the release of this report.

Overarching approach

Develop and implement a comprehensive approach to reform Aotearoa’s justice system based on abolishing prisons by 2040. This approach must be underpinned by, inclusive of and encompass the following points.

- > Inclusion of Te Ao Māori, tikanga Māori and Te Tiriti o Waitangi.
- > Mana Ōrite model of partnership to be established and nurtured between Māori and all Crown agencies and departments.
- > All legislation and policy settings in Aotearoa to reflect Te Ao Māori, Tikanga Māori and Te Tiriti o Waitangi.
- > High-trust relationships must be established and nurtured between Māori and all Crown agencies and departments.
- > The Crown must take responsibility for colonisation and stop all ongoing effects of colonisation.
- > Prisons are abolished in New Zealand.
- > Oranga Tamariki is disestablished.
- > Lived experience must influence policy and legislative developments.
- > The justice system must reflect the true intentions of *Puao-te-ata-tu*.
- > The justice system must reflect the true intentions of *He Whaipaanga Hou*.

Responsible: Prime Minister, Ministers of the Crown, State Services Commissioner, chief executives of justice and social sector agencies

Timeframe: Must start now, Ināia Tonu Nei, and be completed by February 2040, with clear identified reviews along the way.

Constitutional reform

A constitutional reform to take place to entrench Te Tiriti o Waitangi. A work programme to be developed to support this work.

Responsible: Ministry of Justice, Te Puni Kōkiri, Te Arawhiti, State Services Commission and Crown Law

Timeframe: Must start now, Ināia Tonu Nei, and be in place by 2030.

Establishing a Mana Ōrite model of partnership

Justice and social sectors to establish a Mana Ōrite model of partnership that puts in place Māori at all levels of decision-making.

Responsible: Justice and social sectors

Timeframe: Must start now, Ināia Tonu Nei, and be in place by December 2019.

Legislation and policy

Review all legislation relating to the justice and state sectors and ensure it reflects Te Tiriti o Waitangi. Immediate review of the Sentencing Act 2002, Bail Act 2000, Criminal Procedure Act 2011 and all legislation relating to care and protection.

Responsible: Justice and social sectors

Timeframe: Must start now, Ināia Tonu Nei, with legislation enacted by 2025.

Increase legal aid funding to whānau, hapū and iwi, to ensure greater access to justice.

Responsible: Ministry of Justice

Timeframe: Must start now, Ināia Tonu Nei, and be in place by 1 July 2020.

Make Te Tiriti o Waitangi and New Zealand history compulsory for primary and secondary education.

Responsible: Ministry of Education

Timeframe: Must start now, Ināia Tonu Nei, and be in place by 1 July 2020.

Review section 27 of the Sentencing Act 2002, to allow judges to direct cultural reports, to increase their use. In addition, the Ministry of Justice must fund these cultural reports.

Responsible: Ministry of Justice

Timeframe: Must start now, Ināia Tonu Nei, and be in place by 1 January 2022.

More Māori judges to be appointed across all courts and tribunals of Aotearoa.

Responsible: Attorney-General and Ministers of the Crown

Timeframe: Must start now, Ināia Tonu Nei, and be ongoing.

Service delivery

Devolve services from Oranga Tamariki to whānau, hapū and iwi to provide care and protection services with and for whānau in their own communities.

Responsible: Social sector agencies

Timeframe: Must start now, Ināia Tonu Nei, with a due date of December 2030.

Justice and social sector agencies to develop, in conjunction with Māori, regionally based advocacy units.

Responsible: Justice and social sector agencies

Timeframe: Must start now, Ināia Tonu Nei, with a due date of first proposal for pilot December 2020.

Undertake a kaupapa-Māori-based evaluation of the current therapeutic and specialist courts across Aotearoa to distil key learnings and principles from these models. Develop and implement a plan to apply these learnings and principles to the mainstream court process (ie, normalise these approaches). This includes: establishing more therapeutic and specialist courts, where appropriate (ie, Matariki, rangatahi, sexual violence, alcohol and other drug treatment, and family violence courts).

Responsible: Ministry of Justice

Timeframe: Must start now, Ināia Tonu Nei, with evaluation to be completed by December 2020 and new approaches to be implemented by December 2022.

Reform the Family Court, with the first step being to establish a tikanga Māori pilot for the Family Court.

Responsible: Ministry of Justice

Timeframe: Must start now, Ināia Tonu Nei, and be in place by 1 July 2022.

Establish more Te Pae Oranga, iwi and community panels and increase the tariff to enable more cases to be heard.

Responsible: Ministry of Justice and Police

Timeframe: Must start now, Ināia Tonu Nei, with a due date of December 2021.

Fund Māori non-governmental organisations and provide extensive support to organisations to develop capability and capacity in their own communities.

Responsible: Justice and social sectors

Timeframe: Must start now, Ināia Tonu Nei, and be completed by 1 January 2025.

Workforce

Invest well in, build and drive a rapid upskill and increase of Māori capacity and capability within the justice and social sectors.

Responsible: Justice and social sectors

Timeframe: Must start now, Ināia Tonu Nei, and be completed by 2025.

Invest in Kaupapa Māori Legal Units within each Community Law Centre, to support access to justice in Māori communities.

Responsible: Ministry of Justice

Timeframe: Must start now, Ināia Tonu Nei, with a due date of December 2020.

Invest in rangatahi-led initiatives, to improve capability and capacity building of the future of Aotearoa.

Responsible: Justice and social sectors

Timeframe: Must start now, Ināia Tonu Nei, and be completed by 2025.

Whānau Ora navigators to be established for the justice sector working with the social sector.

Responsible: Justice and social sectors

Timeframe: Must start now, Ināia Tonu Nei, with due date of 1 July 2025.

Increase the pool and use of lay advocates, and their remuneration, to reflect their requisite skills and experience, and put in place a workforce strategy to attract and retain high calibre lay advocates.

Responsible: Ministry of Justice

Timeframe: Must start now, Ināia Tonu Nei, with due date of July 2022.

Develop and invest in regionally focused service models within the justice and social sectors, to ensure models reflect the needs of each region.

Responsible: Justice and social sector

Timeframe: Must start now, Ināia Tonu Nei, with a due date of December 2025.

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